

LESSON 159

7. AKAIAH

This Angel rules from 0 to 5 degrees of the sign of Virgo and the first half of the decante of the Sun. The basic meaning derived from Akaiah is in aiding work related development and concentrating on healing arts, psychology and hygiene through written expression with key emphasis on diversification.

The Hebrew spelling of this angels name is AKAYH which has a numerical value of 37. When this is reduced to a value of 10 (3+7) it relates to Malkuth and suggests working in areas of density and extensive development, relating to the most defined aspects of a situation. Thirty seven is a prime number and expresses the idea of undivided detail on the level of fundamental content. Other words of the same value include LHB 'flame', i.e. strength of motivation behind ones ZL 'profession'. LHB, as a root word has a slightly different meaning of 'inflamm', and relates to the concept of healing via the input of the vital forces (in such cases as wounds). There is also ALHA which is a Chaldean word for God, indicating the divine presence and that the underlying aims are under His sanction. Another word of the same value is ALV 'interpose, supposing' and relates to the active intellect, formulating new and stimulating lines of thought or potential action.

Breaking down the letters of this angels name it is possible to derive the following root meanings AK 'fix into place, focus, condense'; A 'unity, central point' and YH 'the supreme, ultimate, God' (note the the significance of this latter root word in ending of angelic names). Fusing all these together one has the concept of fixing into place a unified central point, the ultimate, Tetragrammaton.

The key phrase associated to Akaiah is long suffering, relating primarily to an extensive phase of evolution. In Hebrew this is SBLN(f), applying the temura table of Albath results in TThAY which produces TTh 'fasting' and AY "settle, take up ones habitation'. Considering the ideas of Albath (which relate to the concept of duality - positive and negative factors) through which the words have been derived shows the point of movement at the beginning of a cycle 'from darkness' to light'. This interpretation comes out as a base formed for a task that contains an entire cycle of development.

The verse linked to this angel is the 8th of Psalms, Ch 103.

'RCHVM(F) VCHVN(F) YHVH ARK(f) APYM(F) VRB-ChSD' which translates as 'Merciful and gracious is Tetragrammaton, long suffering and plentiful of mercy'. The external meaning of this revolves around and focusses on YHVH, describing the Highest aspect in terms of the maternal (refer to Binah) archetype. The context is that it relates to something fully matured and in relation to what is learned through Akaiah describes the most noble of aims and attainments of importance here. The meaning of this begins and ends with reference to Chesed, or even the entire right hand Pillar.

Using Gematria a companion in meaning is given for each word of this biblical verse.

RCHVM(F) = 814 = ChVP(F) = 'a shore'
 VCHVN(F) = 720 G = TzLM(F) = 'to delineate, form fashion, an image'
 YHVH = 26 = ChZVH = 'sight, vision'
 ARK(F) = 701 = QAM(F) = 'to arise'
 APYM(F) = 691 = SKTh = 'be silent with wonderment'
 VRB = 208 = AZR 'to surround, encompass'
 ChSD = 72 = YVD HY VYV HY = 'Tetragrammaton in Atziluth'

The first of these suggests a borderline of a great mass of water i.e. Binah etc., as a point of beginning for this sequence of ideas. Further expansion can be gained from comparisons between 720 and 72, 701 and 26 (the last two here reduce to 8) and so forth.

8. KEHETHEL

Kehethel rules 5 to 10 degrees Virgo and covers the later half of the decante of the Sun. Its basic meaning is that Kehethel is the angelic force that helps to resolve problems and develops with the individual a keen analytical sense and skill in research work, while still yet maintaining a balanced outlook (which is extremely important), which is mainly directed towards the education of others in health related areas. In the magical sphere of influence this angel helps with ritual evocation, especially during the later stages of the ritual and provides that extra strength to bring through the evoked force.

Kehethel is spelt KHTHAL in Hebrew and has a numerical value of 456. This is first of all a natural arrangement of numbers, the unfolding of a definite part of an ordered sequence. Also the numbers 4, 5 and 6 relate to the second triad on the Tree of Life (Chesed, Geburah and Tiphareth) which indicate the arousal of energies towards a well dignified existence, with the self as a balanced catalyst for furthering knowledge needed for survival. Exploring this angel through Gematria yields THANH 'fig tree and fruit' which associates it with flourishing growth.

Another word is ShVNAA which means 'flowing, streaming' and in a different context 'abound in, be rich in'. These are an expression of the nature of the intellectual activity which is here so far significant, the flow being through thought without blockage and the richness being ideas.

By Theosophic reduction 15 is derived from 456, this equates with HVD 'Hod= Splendor' the Sephira related to Mercury. Further to this YH (with a value of 15) also should be considered and is a name of God attributed to Chokmah, Wisdom.

The key word associated to Kehethel is 'adorable' which suggests something of such beauty, graciousness or glory that it is well deserving of highly respectful attention, and much more appreciable than other things around it. The Hebrew word for adorable is NChMD and its value of 102 links it to YTzB 'place firmly, definitely' which describes ones higher knowledge, formed from divine inspiration.

The verse associated to this angel is from 6th of Psalms, Ch 93. 'BAV NShThChVH VNKRAaH NBRKH LKNY YHVH AaSHNV' which translates as 'Come ye, we will bow down and bend before Tetragrammaton who hath made us.' This proposes gathering (the self) to move with the universal flow and structure, which is analogous with what healers recognise as the direct curative approach. Having reached such an alignment within the self the life force would be free from blockages or distortions. By Notariqon, the letters from the above verse are BNVNLYAa, which can be broken down to BN 'create distinction, distinct', NVL 'give freely to, present to' and YAa 'hollow, fit to receive another'. These can be synthesized into a core meaning of working with details and forming helpful, acceptable results which, through those suitably skilled, can do good for those who in some way who require this type of help.

9. HAZEYAEI

This angel covers from 10 to 15 degrees Virgo, to which is associated the first half of the decante of Venus. From these factors, through the process of association, the basic meaning of Hazeyael can be determined as relating to fulfilling aims and ambitions through the ability to organise through relating well to others. This is also borne out by the teaching of technical skills to service long-term goals which relates in turn to the development of a keen intuitive business sense.

The Hebrew spelling of this angels name is HZYAL and has a value of 53, which can be associated to the root NBA 'To prophesize, especially in an extraordinary manner' which relates

to the concept of foresight or farseeing and is heavily incorporated into the intuitive faculty. Using addition we find that $5+3=8$ and expresses the Mercurial reasoning of Hod with its insight undistorted by the lower emotions. Utilising another numerical equation derived from 53, ($5 \times 3 = 15$) it is found that 15 relates to the spelling of Hod (HVD), showing yet another link with this Sephira. Other words of the same value are MChH 'to wipe' which refers to keeping up purity of intent, avoiding being sidetracked from a project or goal, and NG 'reflected light' which gives the idea of opposition, relating to the activation of the psychic senses within the self as a type of defence mechanism.

The key word attributed to Hazeyael is merciful, a word which conveys ideas of kindness on the part of someone in a powerful position, and the easing of restraints or blockages by a higher force. One of the spellings of merciful in Hebrew is RChMNY, its value of 308 connects it with ShGH 'to thrive', ShCh 'bow or incline towards, deep thought' and ChQR 'search with exactitude' all of which relate rather well. The first of these (ShGH) suggests a flow of enthused movement, the second describes, in part, the key to gaining such a grace while the third elaborates on that as well as the pursuit of ones aims. Hazeyael is an angel who assists with the building of a temple in all its detail, on a higher level this relates to the formation of an astral temple.

Going on to the verse attributed here, ch.25 of Psalms, ver. 6.' HKR RChMYK(F) YHVH VChSDYK(F) KY MAaVLM(F) HMH' which translates into 'Remember Thy tender mercies O Tetragrammaton, and Thy mercies, for from of old they were'. Seen from one perspective this accords with calling forth Higher beings of a beneficial nature so that a sympathetic contact can be established. An example of this is the Chesed- Mercy relationship which can be linked into its place in the Four Worlds. If you study the above verse you will note that there are two kinds of mercies referred to, with the second concentrating more on the Divine and having its own point of balance which is suggested by 'from of old'. This indicates a reference to the World of Briah or to its Archangelic hosts and their creative energies. Turning again to the words 'from of old', its spelling is MAaVLM(F) and has a value of 746. Another word of similar value is ShMVTh 'The Names' which conveys the idea of beings higher up in the Divine Hierarchy who were formulated after the manifestation of the Universe. In matters of expanding with constructive works, one is utilising either directly or indirectly, energy from the originating point of the creative force.

Turning to the use of Notarikon, the letters HRYVKMH are derived from the above verse. Further investigation reveals that

when HRYVKMH is separated two words can be derived from it, YVRH 'boiler' and KMH 'warm; friendly, heat' which give the impression of energy generated and given out in a positive and helpful way.

10. ELDIAH

This angel covers from 15 to 20 degrees Virgo, with the second half of the Venus decante associated to it. From this the basic meaning of Eldiah can be derived as a force that assists in intuitive growth for practical use, particularly in working with alternative healing arts on the psychologically disturbed. Eldiah also helps in contending with challenging situations or problems, as a background to this there is learning to manage anything involving an element of risk when the outcome is in doubt. The correct spelling of this angels name is ALDYH which gives it a numerical value of 50. Utilising the Aiq Bakar system, 50 has a direct association to 5 and 500 which relates to the letters H, K(F) and N, these are arranged as HNK(F) 'at the ready, on the alert' which highlights the state of being unfolded through this angels instruction. Overall Eldiah helps with the invocation of the Yesodic forces and also with consecration of Venus talismans and other associated ritual.

Taking ALDYH through the Temurah process of AYBT provides YZSAN. One version of Notariqon from this is YTzR 'emerge', ZYHH 'identify', SYNKRN 'synchronise', AL 'Gcd' and NAAVM(F) 'harmonious'. Going by the concepts of AYBT, a sentence arising from these words would read: 'emerge from the depths of self those perceptions which will identify the state of being or circumference, so as to synchronise with the Divine Light in a harmonious manner'. Through Gematria we explore 50 again which yields BMCH 'to be high, elevated' which implies the need to focus from a distance (be objective) in order to see the whole and not just the part. Other words of the same value are MZG 'mix together' which is the use of various formulae taught in this course. MTA 'reach unto, come to, shows the forward movement so significant in finding success with what Eldiah teaches.

The keyword belonging to this angel is 'profitable', directly inferring the idea of a worthwhile investment. One Hebrew translation of profitable is 'MBYA RVVCH', which numerically converts to 53 + 220 or 273. From the first two numbers comes ChMH 'The Sun' and ChDBQYM LYHVH 'Ye shall cleave unto Tetragrammaton', thus to aspire to work unto and through the Divine produces the greatest results. AVR GNVZ 'the hidden light' has the numerical value of 273 and relates to what can be found in all things, with the right perception and devotion. An interesting consideration here is that 53 is also the value of

HZYAL - Hazeyael, indicating a subtle link to this angel.

The verse associated to Eldiah is from Psalms, Ch.33, vs 22.
 HY - ChSDK(F) DK(F) YHVH AaL YNV KASHR YCHLVN LK(F).
 Translated, this reads 'There shall be Thy mercy, O Tetragrammaton, upon us, as we have hoped in Thee'. The link and meaning of this and the verse associated to Hazeyael is clear, with mercy, in the context of a beneficial response of redemptive forces. This relates to what is considered to be an earned response from the higher spiritual realms, ones Karma. Faith could be considered as an underlying keyword here which generates and motivates the development of any situation man contends with. In this verse there are 8 Hebrew words which leads us back to the Mercurial influence. This point is further confirmed by the fact that there are 15 words in the English translation of the above verse, which is the numerical value of Hod.

11. LEVIAH

This angel covers from 20 to 25 degrees Virgo which gives it the association of the first half of the decante of Mercury. This is significant in the fact that it is the ruling planet of Virgo and as such gives a boost to the concentration of the area Leviah activates. Accordingly, the basic meaning of Leviah relates to instruction in the ways of developing harmony and refinement, along with high intelligence plus an insight into theory; to all of these a firm foundation of practicality is attached.

The Hebrew spelling of Leviah is LAVYH which has a numerical value of 52. This is of course the number of weeks in a year showing a relationship to the solar cycle and the idea of development of the individuals expression during an ongoing flow of change, be it fashion, relationships or the business world. Through the number 52 comes the association of ChMD 'aspire to earnestly (spiritual goals)', KBL 'chain up', KLB 'bring together or very close', and NB 'Germinate, create growth in'. The first states the underlying direction so important in how these various traits unfold. The second indicates the disciplined control of whatever is used for the task at hand. The third speaks of the peaceful co-existence of two (or more) different forms and can be closely linked to the meaning of NB with the two referring to processes of regeneration and procreation through a harmonious flow.

KLB also refers to the realm of theory and the insights which expand its contents, the deeper and further the ideas go, the closer they get to the truth of the matter.

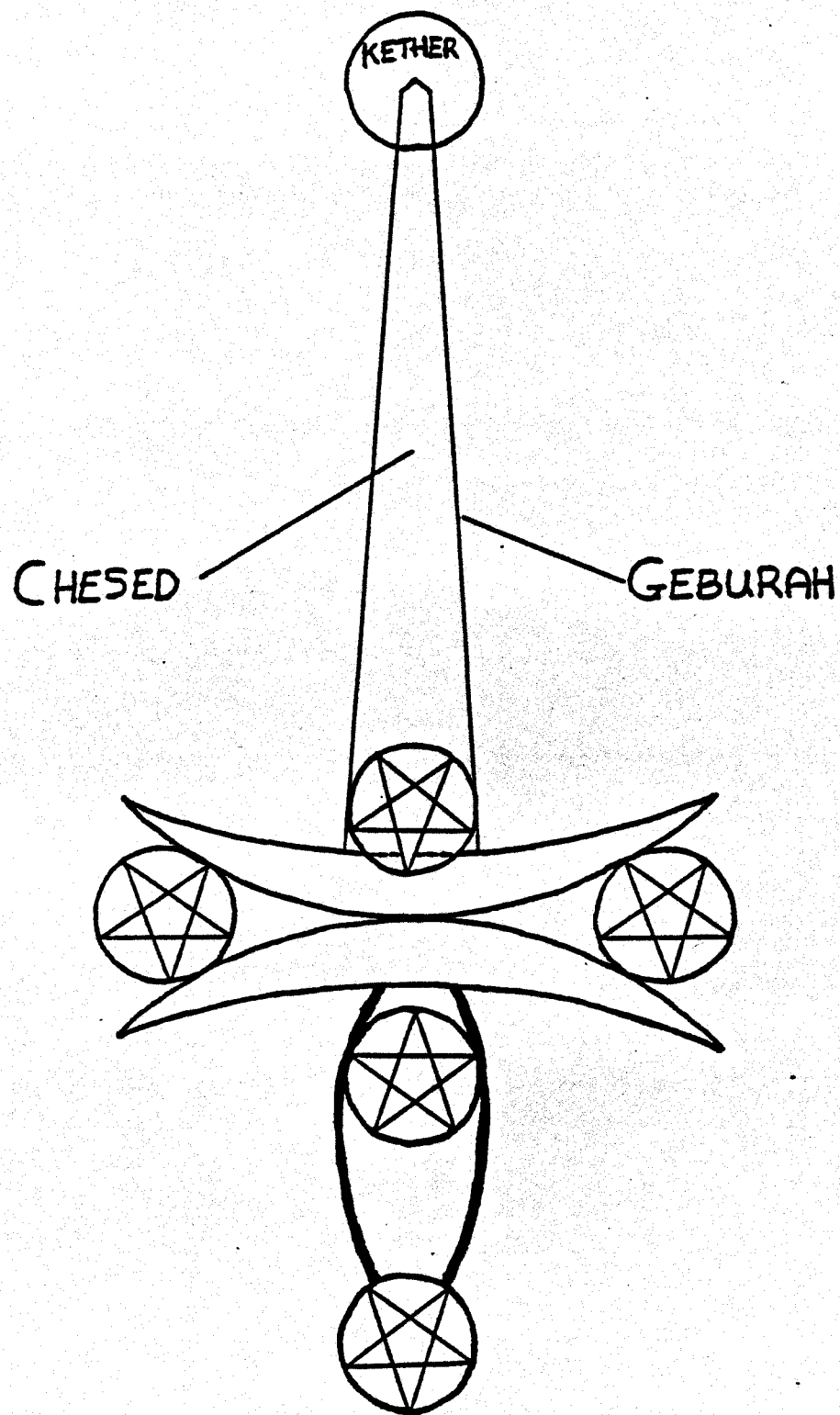
The key phrase for Leviah is 'meet to be exalted'. The inference is of two or more coming together so that such a gathering will be a key to exaltation of the higher forms of being. Again this leads directly to the ideas surrounding harmonious interaction/alignment of several layers of being, which provides for the most direct inflow of Divine Forces. From another viewpoint, the alignment of levels of consciousness is so that the flow of insight and pure intelligence is unblocked. Then there is the Hebrew word for 'meet' which is NPGSh, it has a value of 433 and thus accords with ZKVTh 'merit'.

The verse associated to this angel in Psalms is Ch.18 v.47: 'ChY- YHVH VBRVK(F) TzVRY VYRVM(F) ALVHY YSHAAy' which translates as 'Liveth Tetragrammaton and blessed by my Rock, and there shall arise the God of my salvation'. The central object of this verse is the rock, presenting the idea of the most concrete area of ones existence (Nephesch) or alternatively (as in internal structure) the temple altar, the universe in microcosm. Through the manifesting of the Divine presence, by ways of relating directly to it, one arouses 'the God of my salvation', i.e. the Higher Self. Finally, by collecting together the first and last letters in this verse - ChVTzVAY = 131 and YHKYMY = 105. Linked to these are TzMA 'to thirst (ordinary or spiritual)' and KPH 'bend, sway towards, in favour of'. From 131 + 105 comes 236, hence HRAL 'the Mountain of God'; by reduction is 236 = 11 - GCh 'erupt or burst forth'.

12. HIHIAH

This Angel covers from 25 to 30 degrees Virgo and is influenced by the latter part of the Mercury decante. The basic meaning attributed to Hihaiah is that of guidance in developing the home environment, particularly in forms of nourishments. Most of the health food kicks of today are activated under his influence. Hiaiah also helps with artistic development through inspiration and the vitality to carry it through, as well as directing those who teach in depth analysis. All these however are done through subtle expression coming from the very deep layers of the psyche. On a more practical level Hihaiah is helpful in the practise of arts like gematria and other forms of numerical analysis as well as influencing the actions of others.

The Hebrew spelling of this angels name is HHAaYH and has a numerical value of 95. When analyzed it reveals $19 \times 5 = 95$ which in turn relates to other words of similar value such as ChVH 'to manifest, show' along with the power of the Geburah/Mars combination. Another word derived is $(9+5=14=YD)$ 'hand', i.e. a means of giving or receiving, interaction. Other words of the same value are YPH 'beautiful, make thus', MNH 'distribute



constantly and MLKH 'queen', the latter is used as a reference to control ones surroundings, particularly in a localised context. It should be also noted that the letter Heh (window) appears three times and is considered, when placed in a triangle, as an access point for light. This is also supported, through Ayin 'eye' and having been coloured by knowledge and forms well assimilated is given out by Yod (hand) a letter which also expresses the idea of a seed.

The keyword of Hihaiah is 'refuge'. The Oxford Dictionary defines refuge as 'shelter from pursuit, danger or trouble', usually it is a solid and secure place in some way separate from its surrounding environment. With the style and pressure of life in this day and age ones home environment is often considered a refuge, a space for relaxing and unwinding. The concept of seeking refuge is very familiar to most of us though it is applied here as an escape from the external world so that one can contemplate ones own inner worth and development.

The Biblical verse attributed to Hihaiah is from Psalms Ch.10 verse 1. 'LMH YHVH ThAAMD BRChVQ ThAaLYK(F) LAaThVTh BTzRH' which translates as: 'Why, O Tetragrammaton, wilt thou stand afar, why wilt Thou hide Thyself at times of trouble?'. Interpreting this gives no clear ideas, from a psychological standpoint it suggests an egocentric view (retreating into the subconscious). Applying Notarikon to this verse yields LYTHDTHLB, from this can be formed ThLY 'quiver' (for arrows), BThL 'to pass the night', and LB 'vibrate, move in and out, up and down etc.'. These combine to describe a means of guidance through an Astral Darkness, which is really access to the Divine if a consistent and balanced movement is used as the key. Note also that these words form a triad, the Trinity of Light. Having established an internal calm (synonymous with the merging of the Nephesh and Ruach) there is a linking with a clear level of knowledge deep within the self. It is this link within that feeds learning and teaching faculties from the light of the Ruach (RVCh - air, spirit, wind) which is also the mental sphere of the Kabbalistic soul.

LESSON 160

13. IEZALEL

This Angel covers 0 to 5 degrees Libra with the further association to the first half of the Luna decante. The basic meaning of Iezalel is one who gives instruction in the ways of negotiation and communicative skills in business and also in social fields as well. From him we also learn how to handle arts and crafts and forms of natural beauty as well as the drive that this angel issues us with a drive which gives us a tenacity and firmness coupled to our instinctive drives. The direct magical influence Iezalel governs is work involving the tarot and interactions along the astral pathways. In other words he is the guiding force and guardian to the tarot doorways on the astral plane.

The Hebrew spelling of Iezalel is YZLAL and has a numerical value of 78. This is also the number of cards in the tarot deck and indicates growth of an entire field of development. It relates to growth within the self and its positive effect. Breaking 78 down to 56 ($7 \times 8 = 56$) one can relate to both the Minor Arcana and the Court Cards. Using numerology again from 78 15 can be derived ($7+8$) and relates to GAVH 'pride, exaltation' and from $7 \times 8 = 56$ there is NAH 'beautiful'; $15 + 56 = 71$ which yields YNVH 'a dove' a symbol of peace and harmonious feelings. Going to the Gematria of 78 there is ChML 'soft, tender' which suggests a sympathetic approach. Other words can also be applied such as MLCh 'salt' which is symbolic to the qualities of earth, and NKCh 'well aligned, directness'. Also there is MLZA 'the influence from Kether' which relates to the whole of the person or someone in tune with his inner feelings. Lastly 78 ($7=8$) is expressed by Zain and Cheth, a sword and fence or something to cut down barriers with. All of these various meanings show varying aspects of this angels nature but still must be treated with a great deal of discretion when applying them.

The key phrase for Iezalel is 'rejoicing over all things' It implies an unrestricted state of mind, exalted thoughts manifesting through levels of consciousness outside the normal sphere of existence. This type of energy flow is ultimately of Divine origin and surfaces in the desire to relate positively to all things. Another idea that also could be considered involves celebration and joyous expression linked with recognition of the Macrocosm/ Microcosm and their relationship with existence as a whole. Overall this phrase indicates equal movement which is

relative to almost anything one wishes to apply it to.

The verse attributed to this angel is Psalms ch.98 verse 4: 'HRYAAV LYHVH KL-HARTz(F) PTzChV VRNNV VZMRV' which translates as 'Shout ye to Tetragrammaton, all the Earth, break ye forth, and shout for joy, and sing Psalms' This shows a very positive out-flow of Divine invocation, fed by an exalted mental state. If we consider the Divine spark within every human being this may be an attitude or approach for relating to others. By Notarikon we have the initial seven letters of HLKHPVV, which can be formed into HLK(F) 'to travel, walk, HP(F) 'light or subtle breath' and VV 'hook, nail'. The meaning from this is a sort of progressing activity in issuing expressions of a higher vibration, which pierces and fixes itself into place in the fabric of matter. The sum of these letters is 152, which leads to the elaborations of NTzYB 'residence, station' and HMTzYA 'The Bringing-forth One'. The first two letters of this verse form the word HR 'mountain' giving the ideas of vast potential achievements.

14. MEBAHAEAL

Mebahael covers from 5 to 10 degrees Libra and the latter part of the Luna decante. The basic meaning of this angel is one of providing for development of a formative and yet initiative approach. This is focussed through expansive areas of work and thought such as public relations, religious, cultural and educational undertakings, politics and the law. This angel provides a productive energy flow which assists in expanding a persons consciousness in a ritual setting, primarily for the purpose of establishing the setting for the Ruach and Nephesch to unite (This is of course the group Ruach and not ones personal one which comes under an entirely different category).

The Hebrew spelling of of Mebahael is MBHAL and has a value of 78, equating it with the 13th angels name (YZLAL =78). This shows the underlying Luna thread linking the two names together. It should also be noted that there are significant differences between these angels. Approaching the names analysis through Aiq Beker gives 4,2,5,1 and 3, otherwise 12345, illustrating expansion from an originating source, i.e. an idea or project developed from its source without disruptions. Looking at the Tree of Life, the number sequence only proceeds to the 5th Sephirah, excluding Tiphareth (and by analogy, individual involvement) as the main aim here is towards groups or larger.

The pattern formed by this numerical sequence on the Tree suggests a receptive centre generating two expressive or energising points, directed differently. Beginning at 4, Chesed, there is manifested creative force directed upwards to 2, Chokmah, an all

encompassing energy which activates and feeds the whole of it. The next number, 5, is Geburah and it impresses the form of balance by introducing polarity, while 1, Kether, unifies and enlightens giving. Number 3, Binah, shows the maternally structured unfolding. All of this results in a synthesised outflowing movement, functioning through the trinity.

Applying Notariqon to MBHAL produces such results as MLA 'to be full, fulfilled', BNCh 'build a house, altar, etc', HKL 'spacious, roomy', AZY 'to heat, makehot', and LMD 'to acustom to, be familiarised with'. When constructed in sentence format this reads: 'With a fullness of being, a house is structured, spacious, with room for many. Radiating from a central point, an enlightening heat will reflect from the walls and ceiling and in all ways will generate a familiarity which is fulfilling'.

Another word via Gematria is AaZA 'name of a giant' from which we can consider an aspect of the Macrocosmus, larger than life - as in a self perpetuating structure such as religion or a political party. A contemporary meaning of AaZA is 'lend aid, help', indicating a charitable factor in all such levels of society.

The key phrase for this angel is 'Guardian and Preserver', indicating clearly the group as a unified force, with its strong maternal and paternal function. Considering these as archetypes of Binah and Chokmah, their united form is within Kether, which is an independent point of origin as well as being the Malkuth of a higher Tree. These are in fact functions of a guardian and preserver when applied to a mundane level, literally caretakers of the existing format so that growth can continue unhindered.

The verse linked to Mebahaël is Psalms Ch 9 verse 10: 'AHA YHVH MShGB LDK(F) MShGB LAaThVTh BTzRH' or 'And Tetragrammaton shall be a high place for the oppressed, a high place for seasons in distress'. This conveys the idea of refuge (see Sitiel) but in the context of somewhere to ascend to i.e. progressive action. 'Seasons in distress' refers to a particular part of a cycle or phase that proves troublesome, by placing oneself in a structure according to universal design, the whole of it is elevated to a harmonious state.

Looking at the first word of the verse, AHA, apart from its meaning it is also a name of God associated to Venus, thus emotional harmony (polarising and stabilising with Mercury - intellect and stability) and good relations with others; furthermore it is the Notariqon of Adonai Ha Aretz, God-Name of Malkuth.

15 HARAYEL

This Angel covers from 10 to 15 degrees Libra with an accompanying association of the first half of the Saturn decante. Harayel gives instruction in the ways of scientific thought enlivened by intuition with a good balance of initiative, drive and a firm base to work from. He is especially good in working through groups or other interpersonal situations as well as large scale humanitarian projects, also skill is gained in writing and public speaking with a creative flair covering all of the above.

The Hebrew spelling of the angels name is HRYAL and has a value of 246. This shows the beginning of the positive numerical sequence of even numbers, 2-4-6, intimating the expansiveness of Mebahael, only in a more specific and yet incomplete way. The latter is in the sense of requiring a polarity to balance in what is being worked with. An example of this is a scientist requiring objects for analysis or the speaker needing an audience. This conveys the idea of creating what is most advantageous in a situation where equal amounts of give and take are the most productive.

Gematria applied to 246 yields MRAH 'mirror, vision' which relates to insight through reflected images. Another is MVR 'myrrh' a plant/perfume which can be associated to the 3rd and 23rd Paths. Some concepts can be formed from these, such as the maternal archetype (of Binah) and its movement on the waters of life (the 23rd path relates to the Hanged Man suggesting sacrifice and redemption through it), the critical intellect, and the disciplined strength expressed through the mental faculties. The movement upon the waters of life refers to activating and primarily sustaining an enthused reaction and involvement amongst those around one.

Proceeding to the key word which is 'aid', a simple expression of compassionate movement to or from another. This word well describes the background to what is learned from Harayel, i.e. benefitting from what others benefit from- reciprocal interaction. The Hebrew word for aid is AaZR (27) which equates it with ZRAa 'sow, propagate; seed' and RAaVA 'appreciation, benevolence', these relate to the growth factor and the positive energies that surround it.

Examining AaZR through the Temurah of the 23rd path, in this instance the 13th table, provides TTZh; as there are no words to be found with these particular letters, their value and letter meanings will be looked at. SVCh 'giving up, presenting' and TzDY 'trade, a fish hook' also TzVCh 'cry out, shout' which suggests an energetic communication. The letter meanings are serpent, fish hook and window suggests a serpent of knowledge (caduceus) is

caught and taken to be released through an opening of light in the world.

Harayel has verse 22 of Psalms, Ch.94 attributed to it, which is 'YHY YHVH LY LMSHGB VALHY LTzVR MChSY' which translates as 'And Tetragrammaton is become unto me a refuge, and my God is the Aid of my Hope'. A breakdown of the first letters YYLLVLM provides such root words as LY 'tendency towards', Lvy 'addition, supplement' and LM 'mutual bond, universalization'. This provides an underlying idea of providing or exposing ways for many to associate as one constructive progressive force.

16. HOQAMIAH

This angel covers from 15 to 20 degrees Libra with the second half of the Saturn decante associated to it. The basic meaning derived from this shows that Hoqamiah teaches one to work with advanced ideas or ideas that could be considered ahead of their time. Hoqamiah takes us into new areas of creative expression via artistic means through the creating of new art forms and styles, as well as modes of decisive action in relation to business and financial areas. This brings out in us a competitive approach stemming from a solid base to work from.

The Hebrew spelling of Hoqamiah is HQMYH and has a value of 160. This number is divisible by ten others - 2,4,5,8,10,16,20,32,40 and 80 which suggests easy access by varied means. By Gematria there is SLAa 'a rock, stone' hence a strong sure foundation. Other words of the same value are YFAa 'shine forth brightly, irradiate' which is the unrestricted outflow of energy and form, indicated by KPS 'fasten together' which shows construction and responsibility in movement. Also there is NPL 'precious stone, emerald' which adds the idea of quality and value.

Theosophic reduction extracts 7 from 160 which gives AV 'desire' fuel for determination and DBA 'riches, power' the result of intense application to a cause for the self. This shows a line of action for gain in a major direction.

The key phrase for Hoqamiah is 'Raise up, praying day and night' from which a central theme of exaltation becomes apparent. From this two directions become noticable, one prepares the individual to ascend while the second actually elevates one. All of this describes the idea of movement in recognising the Divine Force and gaining a reciprocal response - in a sense meeting half way. 'Day and night' indicates consistency and dedication, a stable balance of light and dark.

The Biblical verse associated here is Psalms, Ch. 88 verse 2, which is 'YHVH ALHY YShVAaThY YVM(F) - TzAaQThY BL - LH NNDK(F)' or 'O Tetragrammaton, God of my salvation, in the day I have cried, and in the night before Thee'. Looking at various words in this verse, the Hebrew word for salvation is YShVAaH =391 which equates with RVM MAaLH 'the inscrutable height (Kether)' which shows the directions of mans highest aims, thoughts and hopes. For 'cried' there is TzVCh =104, linking it with SVLCh 'giving up, remitting' i.e. surrendering of self to the Higher or Greater Cause. 'Day' is YVM(F) =616 (56 without the final), with night being LYLH =75. From these come the words NAH 'beautiful' and HML 'falling rain or tears' plus MLH 'fill or be filled'. The action is decisive and borne along by a motivation strong enough to see beauty through the dark and mingle with the divine waters.

17. LAUIAH

The 17th angel rules from 20 to 25 degrees Libra, along with the first half of the Jupiter decante. The basic meaning derived from this shows that Lauiah provides good fortune in the development and use of the intellect and literary abilities along with giving one an insight into psychology. He also helps with home centered business partnerships for in this instance the home becomes an excellent sphere for creative expression.

The name LAVYH has a numerical value of 52, which reveals an association in meaning to the 11th angel Leviah (LAVYH). Since their spelling is the same there is a lot of similarity in meaning between them yet there are primary distinctions of name pronunciation and accompanying key biblical phrases. Looking at Lauiah through Gematria, there is NB 'germinate, create growth in' which shows the movement of the intellect bringing about definite forms of action like Yetzirah impregnating Assiah. Other further associations are KLB 'bring together or very close' which describes the introverted aspect of home with an intensity of functioning energy generated by it. Also from KLB comes the idea of uniting or a co-association, as well as a position for indepth perceptions and understanding. Another relevant word is BKL 'from all, among all' indicating an active flow of participation providing fuel in the form of ideas, finances, work etc.

LAVYH through the 11th Temurah table of AKBY (re Jupiter and ideas of freeing up, progressiveness and constructive directions) yields TKSBAa =161, from which comes the words KBS 'wash, clean and cleanse' and AaT 'moving swiftly in an activity' which expresses the overall idea of lively actions unclogging an area with swift airy movement. A good example of this is in the literary field when a work of quality emerges and injects new

life into an overburdened market of mundane novels, which allows sales to flow well. Two other words are TBAa 'nature' and KS 'throne' thus designs of the truest and of the most fundamental kind are placed in a position of power and influence, resulting in the elevating of man towards the macrocosmic state of being.

Lauiah has a keyword of 'wonderful' which is an extremely poistive expression in any context. The Oxford dictionary defines wonderful as a remarkable, marvellous, exceeding what was expected, which suggests something beyond full comprehension and certainly outside the ordinary. A Hebrew word for wonderful is NFLA = 161 which has the same numeration as QL YHVH 'the congregation of the Eternal' and ADM AaLAH 'the primordial or exalted man'. These directly infer the Macroprosopus and Microprosopus, with the latter responding to the assembled structure of the former and all that can be perceibved in its manifested state.

The verse attributed here is the 1st of Psalms ch. 8: 'YHVH ADNYNV MH - ADYR ShMK(F) BKL - HARTz(F)' which translated is 'O Tetragrammaton, our Lord, how excellent is Thy Name in all the Earth'. The initial letters in this verse are YAMAShBH, from which can be dreived the words YA 'potential', ShMA 'the name' and BH 'complete or airy vacuum'. One interpretation of this is of the utterance of the Name which in the beginning formed existence out of nothingness, another use of the name (identified with the Divine) is to realise the potential for growth towards that level of vibration (of the highest) which is beyond refinement. The value of these seven letters is 359 which leads to the general meaning of ShTYM(F) 'the sacred wind'. Finally there are the two words which begin and end the sentence, the first is of Kether and the second is of Malkuth which indicates an illuminating movement of light throughout the sphere of existence, as well as involvement of the most sublime and the most obvious.

18. KELIEL

This angel covers the last part of Libra and rules it from 25 to 30 degrees, with the latter half of the Jupiter decante attributed to it. Considering these dignifications, the basic meaning derived is that Keliel assists in expanding selfconfidence, which functions most productively through the performing arts and other forms of direct communication. He also it helps with diplomacy in both home and work areas to such an extent that a career could be built around this area with a subtle ability to generate enthusiasm and harmony in others.

The Hebrew spelling of this angels name is KLYAL and has a value of 91. This is the same numeration of YHVH when combined with its representative key ADNY, indicating a parallel between

the unleashed flow of Tetragrammatons presence and expansion of ones ability to function. Supporting this is SLA 'comparable', which brings forward, as well as the idea of an affinity with the concept of relativity, in its broadest sense. Other words include MNA 'to number, calculate' which relates to one working out carefully a course of action, this is balanced and well complemented by TzA 'coming or going forth' which signifies an unobstructed and harmonious flow of movement.

The key phrase related to Keliel is actually two sentences bound together. 'Worthy to be invoked. Just to me'. The ideas contained in each of these are much the same and are centered around judgement of value or worth. There is an indication of stepping forward into a certain position, opening up to standing before external or higher forces and their reaction. The essential theme here is of advancing beyond the internal sphere of growth (without actually discarding it) and towards exaltation into the body of the Macroprosopus, where growth can continue on a higher arc - if the being has progressed far enough of their own accord.

The Biblical Psalms associated to, the angel is from Psalms Ch.35 verse 24; 'ShPTNY KTzDQK(F) YHVH ALHY VAL- - YShMChV- - LY' which translates as 'Judge me according to Thy Righteousness, O Tetragrammaton, my God, and let them rejoice over me'. The wording backs up what meaning has been attributed to the key phrase, emphasising a movement begun by the self, but extending well beyond, to where ones place within the universal sphere is the determining factor. This could be seen Kabbalistically as the Sephiroth of Geburah and Chesed providing the way for the Tiphareth level to progress, but only thought the conditions of those two spheres.

Looking at the Notariqon aspect of the above Biblical verse, we have ShKYAVYL =377, linking with ShBAaH 'seven' which suggests the seven stages of the alchemical process. One set of words from this are: LShLK 'room for open discourse', AY 'desire' and YV 'that which is luminous'. An interpretation of these is: 'I aspire to openly speak and convey myself sensibly unto these luminous manifestations of the Divine.'

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## LESSON 161

## 19. LIVOIAH

This angels covers from 0 to 5 degrees Scorpio and is associated to the first part of the Mars decante. As this planet is a co-ruler of Scorpio, active energy is a significant factor in every idea relevant to Livoiahs function. The basic meaning attributed to Livoiah is that of providing motivation and zeal to take on great tasks, especially and practically applying a philosophy or belief structure; intense will power is gained to reform and transform, with dedication to a genuine cause. The underlying benefits of this type of energy are the ability to be able to develop insight, and the ability to engender enthusiasm in others.

The Hebrew spelling of this angel is LVVYH =57 which links with AVKL 'consuming' and BYTVL 'a breaking down', the beginnings of transmutation which goes to BNH 'build'. There are also ANV 'we' and MZBCh 'altar', i.e. the concentration of forces through the strength of a group, and NGD 'stand strongly before others' which indicates the idea of representing or being the focal outlet of that groups power. Two more words equating with 57 are MTCh 'the range of a bow' and NBH 'to become a prophet, foretell' which shows the significance of identifying with future developments, looking to where change is going and how to best implement goals.

If the number 57 is closely studied, such as through  $19 \times 3 = 57$ , 3 is very significant in directly describing this angels function, on a very deep level. It is the Supernal Triad which in turn relates to the unmanifested realm ready to unfold as pure energy and form. We have these coming from or directed at the source of a cause or goal, the directness of the action providing for the more stronger force. A central idea that can be formed from this is unadulterated interaction. To indicate the innermost factor of any manifestation as a key in what this angel provides, one can use 57 broken down to  $5 \times 7 = 35$ , the value of AGLA, a name of God.

The key phrase for Livoiah is 'hastening to hear' which suggests an inspired or strongly motivated action for the sake of some form of enlightenment. Further to this the idea of moving in a lively manner would also describe it as well. One translation of the phrase is HChYSh AL ShMAA, note the carefully placed AL which is also a name of God. The application of Notariqon here

provides HASH, by reversing it (i.e. the effect, as a reflection of the cause) there is SHAH 'to be confounded' which has a value of 306, this links its meaning with DBSh 'adhere together' and QVR 'spiders web'. The latter word shows a joined synthesised form designed to achieve its end through the movement of its prey (goal). This is further clarified by another meaning of DBSh which is honey.

The Biblical quotation associated here is from Psalms Ch. 40 verse 2: 'QVH QVYTh YHVH VYT ALY VYShMAa ShVAThY' which translates as 'Expecting, I expected Tetragrammaton, and He inclined unto me, and heard my cry'. The outer meaning of this verse explains the angels key phrase from a macrocosmic viewpoint, though, going deeper there is the subjectivity of the verses that can also be considered. It is a very expansive approach, with the initial word QVH 'expecting' indicating a means of access unto the more subtler realms. Empathy is another significant idea that can be looked at, QVH =111 =3 which connects with ideas of pure energy and form expressed in the angels name. The number 111 can be associated to PLA 'extraordinary, beyond ones expectations/experience' and (as a root word) QVH 'stretch out, tend.'

## 20. PHEHELIAH

This angel covers from 5 to 10 degrees Scorpio, having the second half of the Mars decante associated to it, which shows a boost of active energy similar to that attributed to Livoiah. The basic meaning derived from these factors is that of Pheheliah assisting development of a capacity, for decisive, energetic and organised action, with resourcefulness and a disciplined approach well suited to achieving and maintaining positions of prominent authority. There is scientific orientation accompanying this, along with innovative thinking and an objective viewpoint.

The Hebrew spelling of Pheheliah is PHLYH which has a value of 130. Other words of the same value are SML 'image or idol' and NKS 'riches (with a countable value)', KNS 'gather, pile together' and KPL 'double, repeat' emphasising an active undertaking towards achievement and gain. The word AaMVDY 'pillars' indicates stability and objectivity through a good balance between extremes: when halved 130 gives us 65 and HYKL 'palace' which shows a being progressing to a more exalted sphere of consciousness. Accompanying that is KMH 'warm, friendly heat' as a positive influence tempering the position achieved or course of action undertaken. By Theosophical reduction, 130 =4, which links it to Daleth 'door' and the planet Venus. Multiplying 130 x 4 =520 and KShR 'straight, rightly directed' with AaNTTh 'good time for' which in terms of the multiplication or expansion infers a good rapport with timing future undertakings'.

The key phrase attributed here is 'help from above' which shows a clear interaction of the Higher aspects of ones natures as a compassionate, beneficial force. Translating this phrase into Hebrew one has AaZR MATHAaL, which has a total numerical value of 818 and equates with YChP 'feet worn and smooth through walking', as well as that there is  $8 \times 1 \times 8 = 64$  and NTH 'extend or verge in a particular direction'. This shows a long journey reaching a point where further progress can only be through interacting or communicating with the Divine.

There are in fact two verses attributed to Pheheliah, which shows two phases of meaning. One is drawn from the concept of the Microcosm and the Macrocosm relating consciously while the other shows an contention with negative forms. The first verse is from Psalms Ch.120 vs.1: 'AL - YHVH BTzRTH LY QRATHY VYAaNNY' which means 'I call on the lord in my distress, and he answers me'. The second verse is from the same chapter vs. 2.: 'YHVH HTzYLH NPSHY MShPTH - SHQR MLShVN(F) RMYH' which translated is 'Save me O Lord from lying lips and from deceitful tongues'. Both these verses contain 6 words each, suggesting movement orientated to the Tiphareth centre and identifying Kether with the sphere of the zodiac, the 12 divisions equate with HVA, a title of Kether. Finally to combine the first letters of each verse yields AY, expressing ideas of power accompanied by manifestation and specific centres of activity.

## 21. NALAKHEL

This angel covers from 10 to 15 degrees Scorpio and is also associated to the first half of the Sol decante. From this a basic meaning of Nalakhel emerges which shows that he increases the strength of the imaginative and intuitive faculties. Also he enforces creative and artistic talents and helps develop them towards dynamic expression with large and diversified projects. NaLakhel reinforces growth with intense motivation, particularly in handling demanding and aggressive work- career positions.

The Hebrew spelling of Nalakhel is NLKAL which has a value of 131. Since this is only one more in value than the previous angel, Pheheliah, there is a distinct parity of meaning except for one central concept. Looking first at the Gematria associations there is MKVSH 'title of Kether' indicating an almost endless potential depth to the attributions here. MTzA 'to find' and TZMA 'to thirst' make clear the presence of intent and a dominant goal. The word AaNvH 'humility' in this context presents the facet of resolving any ego or personality imbalances, allowing a clear flow of energy and/or subtleties involved in occult work. From  $1+3+1=5$  we find that this is the

number of Mars and the Pentagram, emphasising force manifesting as a background to Nalakhels area of development.

Analysing Naklakhel from its individual letters we have:

|      |    |      |      |            |
|------|----|------|------|------------|
| N    | L  | K    | A    | L          |
| Fish | Ox | Goad | Palm | Ox Ox Goad |

which shows psychic activity in a balanced format and kept well in control with a great deal of energy being used constructively in preparing new growth. The key phrase for this angel is 'Thou alone'. Basically this emphasises an individual or exclusive context, focussing on with disregard to all else around or alternatively with the self being similarly acknowledged. In Hebrew this phrase is ATHH 'Thou' (also a name of God -406) LBD 'alone'. By vertical placement of these two words (ATHH over LBD) we have a pairing of AL ThB and HD which yields the root meanings of God (intervening), return/answer, and echo (spiritual emanation). This brings out the factor of a one to one recognition of the Divine leading to the self being a vehicle, a manifesting point for Higher Forces.

The biblical verse attributed to Nalakhel is from Psalms ch.31, Vs.15, which reads: 'YANY AaLYK(F) BTCHThY YHVH AMRThY ALHY ATHH' which translates as 'And in Thee have I confided, O Tetragrammaton, I have said Thou art my God'. The English translation of this complements the interpretation of the key phrase, tying this in with the basic meaning of this angel indicates an individual focussing accurately on the Divine, being on the correct path for their particular type of development and being guided by ones Higher Self.

Looking at the initial letters of each word in the above verse brings us YAaBYAAA which has a numerical value of 95 and relates to MNH 'distribute consistently', YPH 'make beautiful' and PChZ 'overflow'. The apparent contradiction between MNH and PChZ is reconciled in the idea of the latter providing the former while the former tempers the latter.

## 22. YEIAEL

This angel rules from 15 to 20 degrees Scorpio and has the last part of the Sol decante attributed to it. From this it can be determined that part of this angels meaning is to help build up a healthy business sense, with strength and confidence as its building blocks. It also relates to the faculties of perseverance along with a sharp mind and good speech flow. In the magical sphere this angel assists with perception of hidden forces, particularly in ritual where it is necessary to have full control.

The Hebrew spelling of Yeiael is YYYAL and has a numerical value of 61 (which is the same as the 65th angel Damabaiah), The first notable characteristic of this name is the triad of three Yods which suggest strength and stability of the trinity manifested through applied effort. Consider Yod = hand = 10 = Malkuth along with YVD = 20 = ChZH 'settled, fixed into place', also TATA 'deep hole, or the creating of one'. Other words with a value of 61 are ANY 'I, myself' which emphasises the centre of being as the point of orientation for areas of growth; NBT 'focus on' which describes the factor of indepth perception, while NVH 'of being settled in residence' further stresses the value of a solid base. Also there is BNT 'create a knot or binding' which alludes to business ideals (in the context of this trinity) which are finalised.

The key phrase of Yeiael is 'Thy Right Hand' which carries on the association to Yod, on the right side of the body and the positive pillar of the Tree of Life. The right hand also expresses power and more particularly how it is used, which shows force in action. A Hebrew translation of 'Thy Right Hand' is YMVN(F) which has a numerical value of 760, this relates to AaTzM(F) 'strength/solidity', also SRK(F) 'presidents over other governors' which describes a position ruling over stable authority.

Translating YMYN(F) through the ATBCh table (this relates to ideas of consistent interaction etc.) of Temurah produces ZDZG which when broken down to its root meanings gives ZD 'swell' and ZG 'join together'. From this it can be considered that there are many underlying facets to the concept of expansion through the uniting of forces and making ones way by developing the potential in what is readily available. Finally the value of ZDZG is 21, the mystical number of Tiphareth.

The Biblical verse is from Psalms Ch.12, Vs.5: 'YHVH ShMRK(F) YHVH TzLK(F) AaY YD YMYNK(F)' which translates as 'Tetragrammaton Keepeth Thee, Tetragrammaton is thy Shadow upon thy right hand'. Consider that shadow is often a term for the spirit or soul, which here points to the source of power used when functioning actively and in the 'right light'.

The composite of the seven initial letters in the above verse is YShYTzAaYY, dominated by the four Yods - two hands each for the twice present Tetragrammaton. The sum of the four Yods is 40 and relates to YD YHVH 'the hand of the Eternal' and ChLB 'milk'. The remaining three letters total 460, the value of QDSH LYHVH 'holy unto Tetragrammaton', while the seven letters together equal 500 (the final value of Kaph) plus ShR 'chief, ruler'. The word here for shadow is TzLK(F) which has a value of 620, the same as Kether. Through the 10th Temurah table of AYBT it becomes

ShZCh, which according to letter meanings can be interpreted as 'triad of fire which pierces any external barrier'. This fire may be either the presence of the regenerative flame or the spark of initiation. ShZCh =315 which links in the idea of YHSh 'existence, being, reality', so the shadow has a very definite presence to it.

### 23. MALAHEL

This, the twenty third angel of the sequence, rules from 20 to 25 degrees Scorpio, which includes the first half of the Venus decante. The astrological association shows that this angel provides growth for the personality in building the home environment. Businesses such as farming and other areas where the home is the central base of ones resources also come under the direction of this angel, as well as the subtle auric energies needed for occult work which are drawn from ones underlying level of consciousness.

The Hebrew spelling of Malahel is MLHAL, with a numerical value of 106, which associates its meaning to the 45th angel Saেলাiah. Looking at the gematria of 106, there is DBQ-'attained' (as a rootword its meaning is 'become or remain close to'), AaVL-'yoke, burden', also 'young', suggesting a responsibility taken on from which one gains a full scope of potential', QV-'measuring in line (such as in surveying), and LVAA-'mouth' (of an animal or volcano) gives an indication of attending to livestock, or seen from another perspective, a point of access for energies derived from a vast source- the unconscious.

looking into the background of Malahels meaning, 106 divided by 2= 53, which lead to the 9th angel of the Schem-hamphoresch, Hazeyael. Its meaning can be taken and regarded as the step before that signified by Malahel; though still being an entirety in itself. So we have the values of technical and organisational skills being put to use, with the intuitive sense expanded on to an encompassing role. Note also that both these angels are of the first half of the Venus decante. Looking toward what the angels teaching leads on to,  $106 \times 2 = 212$ , the value of ZHR-'have an overall brightness (such as sunlight)', and ChDR-'encompass by surrounding'.

The key phrase is 'turning away evil', its ordinary meaning being clear enough as a reference to maintaining a pure being. The phrase in Hebrew reads 'HTH HLAH RAa', with a total value of 330, this links with SHL-'to loosen, release or strip off', also MTzR-'boundary, terminus, crosspath'; their combined meaning indicates a clear reference to a new level of being/growth/. The initial letters are HHR, from which can be derived the word HRH-

'rise in height, to conceive'. The former infers the exaltation of being which accompanies work against evil; the latter relates to the new growth arising from such processes.

The verse attributed to Malahel is the 8th of Psalms, Ch 121: 'YHVH YShMR-TzAThK(F) VBYAK(F) MAaThH VAaD-AaVLM(F)', and reads: 'Tetragrammaton will keep thy going out and thy coming in from now and until Ever'. The meaning of this is centered around the presence of YHVH as a guardian, in the contexts of being within or away from the safety of the home environment, and in or outside of manifested existence.

Analysing the verse numerically, by taking the value of each word and using Theosophic multiplication we have 26, 550, 991, 519, 515, 80, 76, converting to 12, 25, 81, 45, 25, 0, 42. Each of these can be examined, i.e. 42=KBVDY-'my glory'. Looking at the sum of the first row of figures- 3378, by multiplication it equals 504 and DRSh-'seek'; by reduction it equals 21 and AHYH-'being, existence; the name of God attributed to Kether. The second row comes to 230, the value of NPQ-'bring forth/into action' and PNQ-'nurture', 2x3=6-GBA-'to gather, collect', and HA-'behold'. These word meanings in the above sequence relate well to the basic meaning of Malahel and describe the essence of this angels function.

The magical aspect of Malahel's nature is shown in the art of projecting and receiving images, though more in connection with solo work than with group efforts.

#### 24 HAHAUIAH

This angel covers from 25 to 30 degrees Scorpio, with the latter half of the Venus decante accompanying. Hence the basic meaning attributed to Hahauiah is that of teaching a practical and resourceful approach, helpful to indepth studies and especially valuable for work as a researcher or analyst. The potential for healing by manipulation of energies is unfolded which in turn relates to other areas of contact with people. This allows for the effective communicating of aims and ideals, support well gained both on an individual and an en masse level.

The Hebrew spelling of Hahauiah is HHVH, giving it a value of 31, which associates it by numeration to the 68th angel Chabeviah. Here again is a triad of the same letters in the angels name, Heh (window), as the Mother letter of Tetragrammaton, indicating understanding (Binah) as the means by which the Light reaches us. As the daughter, it signifies access gained in a well earthed approach. This name contains all the letters of Tetragrammaton plus Heh, in such an order (HVYH) it shows the



material and feminine encompassing the paternal/male, and so expressing the need to work through ones opposite (i.e. anima/animus) in achieving goals.

By gematria, 31 yields Al'God of Chesed and of Kether of Briah', KVVH-'burn, scorch (spiritual fire)' i.e. the potential intensity of energy/light availing.

The key phrase belonging to Hahauiah is of dual form: 'Goodness in Himself. trust in Mercy'. The first half of this translates as 'TVB BAATzMV', with a combined value of  $17 + 208 = 225$ . From this sequence of numbers comes ZY-'bright splendid, as an intensity', AZR-'to surround, encompass', and KRH-'To cut or dig, penetrate'. The second half brings to mind the Sephirah of Chesed as an emanation of the Divine flow; also it realises the concept of duality. So overall we have a positive manifestation of Divine forces, progressing through the interaction of internal and external realities.

To Hahauiah is attributed to Psalms, Ch. 147, Vs. 11: 'RVTzH YHVH ATH-YRAYV ATH-HMYHLM(F) LChSDV'. 'From Tetragrammaton is a blessing upon those that fear Him, and upon those who trust in His mercy'. Firstly this refers to two approaches of fear and trust in mercy, which accord with Geburah and Chesed, here they are being referred to on an equal footing, which shows one clear mode of action in the relationship between the Macrocosm and the Microcosm. There are parallels to the first word RVTzH-301, in MNVRH -'a candlestick' and ASH-'fire'; while the last word of this verse, LChSDV-108, equates with QCh-'receive, accept'. To interrelate diverse associations we can take the centre word, YRAYV-227, and derive KZR-'break through with force' which relates to access gained, or an opening for a linkup to be established with oneself playing a very active role. Also there is KRZ-'cryout, proclaim', indicating (as an outcome) knowledge revealed to all.

The magical association to Hahauiah is that he assists with invocations and the use of Isis-type energies.

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